

Jabez Lane,
George Lane
Strathan

THE
CHRISTIAN'S MONITOR, &c.

TO ADMONISH gently, to awake the SOUL,
Rouse up dull THOUGHT, and animate THE WHOLE;
THE CAUSE OF GOD AND MAN to shew, defend,
IS OUR SOLE AIM—OUR BEING, and OUR END!
Each SYSTEM here, that's PIOUS, WISE, and GOOD,
May be EXPLORED, STUDIED, UNDERSTOOD.
But should a SPECK athwart "the radiant way,"
O'er NEW PLANET start amid "the day,"
Quick, through our pages, let the NEWS be hur'd—
And be the HERSCHELL of the MORAL WORLD!

No. 13—Saturday, May 25, '99.

By RAND & BURDICK, Portland, Maine.

THE FRENCH REVOLUTION,
Exhibited in the light of the Sacred Oracles; or Lectures on the Pro-
phecies, now fulfilling.

LECTURE VI.

REV. XI. 8, 9, 10.

HAVING seen the witnesses slain by antichrist in his infidel form, or by a new and monstrous government, represented in the prophecy by the image of a ferocious beast rising out of the abyfs or internal regions, in this passage we are told the fate of their dead bodies or corpses—'They shall lie in the street of the great city.' This says that they shall not be buried, and that they shall be exposed to public view, as a mark of infamy, and as a trophy of the victor's triumph. No dead body is suffered to lie on the street but for public inspection, and as a token of ignominy, exposing it to public shame; and if the slayer had been ashamed of his deed, he would not have exposed the mangled carcase of the victim of his rage to public view. But the prophecy represents this master as glorying in his achievements; and as publishing the cruel fact in triumph among all the surrounding nations. Accordingly we are told—'They of the peoples, kindreds, and tongues, and nations shall see their dead bodies'—which necessarily supposes that this slaughter of the witnesses shall be propagated among all the nations; and that it shall be intimated to them at the same time, in what place they may find the trophies of the conqueror exposed.

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The scene of this butchery is said to be 'the street of the great city.' Which city this is we are told by the angel in Rev. xvii. last. It is the great city called *Mystery, Babylon the Great* or Rome—the only 'city, that in John's day, reigned over the kings of the earth.' But as a great city has always more streets than one, we may be sure, that our translation errs in rendering the word—the street, as if this great city had but one. It must mean a street, or some one of the ten kingdoms of the Roman empire, as when that empire is called a city, these kingdoms are considered as her streets.

Nor are we at a loss to know which of these kingdoms is here meant. In France the witnesses were slain, and there their dead bodies still lie, exposed to public shame by a decree of senate, published in its Journals, with marks of triumph, that the fact may be announced to all nations. Well may this country be called the street of the great city, by way of eminence, as no other nation has contributed so much to increase the wealth and to support the authority of the Roman Pontiff for many ages past; and now another beast has arisen, professing to the true Roman senate, to France this beast owes its origin, power and wealth. To the papal beast they dedicated a small part of their substance—to the infidel beast they have devoted their all. In France, too, the adherents to the scripture-testimony, have suffered more butcheries, more frequent and cruel massacres, than in any other of the ten kingdoms. Of this the croisade, the Waldenses in the 13th century, the Massacre of St. Bartholomew, the horrible persecutions and butcheries under Lewis the XIVth, and now the *Bartholomew slaughter of five years*; (so a member of the convention called the late Revolution,) are full in proof. In this instance many thousands have been sacrificed; not for popery or any moral evil, but because they would not be guilty of perjury in breaking the oath they swore to support the constitution of '91, nor 'curse their king and their God, despise dominion and speak evil of dignities.' Was not this to suffer for righteousness sake?

It is added—'They of the peoples and kindreds, &c. shall not suffer their dead bodies to be put in graves'. How punctually has this been fulfilled! Not to suffer a dead body to be put in a grave sometimes signifies infamy or a curse. Thus by the law of nations, traitors and malefactors are deprived of the honour of burial. So also the spirit of God threatened a king of Israel that he should be 'buried with a burial of an ass,' Jer. xxii. 19; meaning, he should not have the honour of the grave. And if, in the case before us, it had been said, that the murderers of the witnesses would not suffer their bodies to be buried, it must mean the same thing here. But we are told, that not the murderers, but the peoples in the other nations, who saw the horrid deed, would not suffer their dead bodies to be put in graves. From this it is evident, that the not suffering them to be buried, means some great honour procured for them by these *peoples, kindreds, tongues, and nations*, obtained in despite and to the great regret of these miscreants, who had killed them.

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This has been fully verified in the present case. The rulers in the French Revolution have done their utmost to bury the scriptures, that their name and memorial may perish from the earth. Yea, they have boasted of burying the sabbath, the instituted *sign* of connection between God and man, ever since man was on the earth. But their conduct has been execrated by all the European nations, who still professing a veneration for the Scriptures as of divine authority, will not suffer their memory to perish, or to be buried in oblivion—the only burial competent to witnesses of this kind.

But it may be objected, that there are many Deists, if not Atheists, in other countries of Europe, as all true Jacobins are professedly so; all of whom would give their hearty consent to the burial of the scripture testimony, and consequently cannot be said to use their influence to prevent it. This, alas! is too true; but the prophecy does not say that all the people in any nation would concur in opposing the sculpture of the witnesses. It only says, 'They of the peoples and kindreds, and tongues and nations,' would do so; that is, some of the people in every nation would continue steadfast in the cause of truth—would boldly refuse to 'curse God or the king,' or abandon the testimony of Jesus at any hazard whatever; even when threatened by their countrymen to be exposed to the fury of the monster from the bottomless pit. That this is the sense of the phrase, cannot be doubted, as 'they of the people,' who refuse to suffer the burial of the witnesses, are plainly distinguished from another class of people, who were called in verse 10, inhabitants of the earth, or are said 'to dwell upon the earth,' and to rejoice in the destruction of the two prophets.

That the phrase 'to dwell on the earth' is expressive of the character, of the wicked, and applied in scripture to denote the reprobate, who shall finally perish, it is clear from the use the angel makes of it in Rev. xvii. 8. 'The beast that thou sawest,' was and is not; and they 'that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world) when the beast, &c.' Here, it is obvious, 'they that dwell on the earth,' are contrasted with those, whose names are written in the Lamb's book of life, or the righteous, who are said to dwell in heaven, Rev. xviii. 6, in which chapter they are opposed to the wicked in the same terms as in the 17th chapter.

While these that dwell in heaven look on the dead bodies of the witnesses with pity, we are told, (ver. 10.) 'they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth.'—It has been observed, that dwelling on earth, in the style of prophecy, is opposed to dwelling in heaven. The true friends of Jesus are on earth, indeed, but are travellers and sojourners there, having no dwelling or abiding place—their heart, their conversation is in heavens wheretheir treasure and inheritance and the house eternal in the heavens.

vens is their dwelling. But infidels are most properly said to dwell on earth, as in it they have their part and portion—the grave is the boundary of their prospect, and all their hopes terminate in the present life and world. Such have ever been enemies to the testimony of Jesus, and all who hold it; but it is only of late that we have beheld this enmity displayed in the most full and undisguised exertions of malevolence in any of the European nations. In France, however, we have now seen the truth and propriety of the description in this verse. What rejoicing, what merry-making, what boasting, what sending of gifts to one another, what mutual congratulations, have we not read in the journals of the Convention? And all on account of what they call the downfall of superstition, that is of christianity in every form, corrupted or simple. Have they not boasted of burying the sabbath, and of changing the christian baptism into a sign of Initiation into republican principles of civil government, which youth are taught instead of Scriptures of truth? Does not even Thomas Paine boast that he has no bible?—And what is the reason of all this merriment at the death of the witnesses?

Because these two prophets tormented them that dwell on the earth? No wonder, then, although Thomas Paine, and his associates keep no bible. It torments their consciences—it reprobates their sentiments and conduct—it tells them their hearts are deceitful above all things, and desperately wicked; that they are corrupt, their works vile, and that none of them does good, filling their hearts with tormenting presages of futurity—a fearful looking for of judgment and of fiery indignation to devour them, and all who disobey the gospel. Painful sensations these! Who would not study to get rid of such troublesome monitors? Who would chuse to be tormented? For this reason the Pope and his clergy kept the two testaments under lock and key, or imprisoned the two prophets, because they testified against their corruptions of Christianity: and now because they testify against the infidelity of our French Popes, their utter destruction is aimed at. King Herod imprisoned John Baptist, because he reprov'd his vices; and for the same reason his daughter got the prophet's head in a charger, and carried it to her mother, that they might hold a French civic feast on it. Herod was the Pope of the times; Herodias and her daughter the Convention—amidst merriment and dancing they plotted the destruction of the prophet, and bro't him to the guillotine.

[To be continued.]

Messrs. RAND & BURDICK,

IF you deem the following worthy a place in the MONITOR, insert it for the good of those concerned.

“If the essence of virtuousness or commendableness, and of viciousness or fault, does not lie in the nature of the dispositions or acts of mind, which are said to be our virtue or our fault, but in their cause, then

then it certain it lies no where at all. Thus, for instance, if the vice of a vicious act of will, lies not in the nature of the act, but the cause; so that its being of a bad nature will not make it all our fault, unless it arises from some faulty determination of ours, as its cause, or something in us that is our fault; then, for the same reason, neither can the viciousness of that cause lie in the nature of the thing itself, but in *its* cause: that evil determination of ours is not our fault, merely because it is a bad nature, unless it arises from some cause in us that is our fault. And when we come to this higher cause, still the reason of the thing holds good; though this cause be of a bad nature, yet we are not to blame on that account, unless it arises from something faulty in us. Nor yet can blame-worthiness lie in the nature of *this* cause, but in the cause of *that*. And thus we must drive faultiness back step to step, from a lower cause to a higher, in infinitum: and that is, thoroughly to banish it from the world, and allow it no possibility of existence any where. On this principle vice, or moral evil, cannot consist in any thing that is an *effect*; because *fault* does not consist in the nature of things, but in their cause; as well as because effects are necessary, being unavoidably connected with cause: therefore the cause only is to blame. And so it follows, that the faultiness can lie *only in that cause*, which is a *cause only*, and no effect of any thing. Nor yet can it lie in this; for then it must lie in the nature of the thing itself; not in its being from any determination of ours, nor any thing faulty in us which is the cause, nor indeed from any cause at all: for, by the supposition, it is no effect, and has *no cause*. And thus he that will maintain, it is not the nature of habits or acts of will that makes them virtuous or faulty, but the cause, must immediately run himself out of his own assertion; and in maintaining it, will insensibly contradict and deny it." *Edwards on the Will.*

The Religionist and Politician.

No. I.

Messrs. RAND & BURDICK,

THE political and religious situation of the world, appears to me in a perilous and deplorable posture—and at an alarming crisis. When I survey either quarter of the earth, nothing but rapine, pride, perfidy, and irreligion can I see, predominating! Here and there, however, I discover some feeble gleams through the dark glooms of depravity—but even those lights appear rapidly consuming to their end, and many that just now twinkled a cheering ray, alas! are sunk low into the socket of utter darkness! O, God! have mercy on poor miserable sinners!

Who will say that Religion and Politics have no connection? They are inseparable; let disorganizers assert what they may. A nation, professing no religion, will never be found practicing political virtue—Morality is the anchor of the political ship; loose it on, and the vessel drifts

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at the mercy of the strongest wind or wave upon rocks more fatal than Charybdis—a general wreck ultimately ensues. Look at France—and behold the horrible picture! True it is that a few political principles are 'laid down' in the constitution of France, the practicing of which would become any virtuous nation; but as to religious principles, they are, as well as her assumed virtuous political ones, banished from her presence—From hence has proceeded that criminal conduct towards God and man, those lusts that have attempted to defile every ordinance divine and human; those atrocities that have rendered the elder world a slaughter; and those crimes that have metaphorised citizens in many countries from being supporters of good order into jacobins; and France, almost into a pandemonium of devils!

Surely then, in times like these, when the beautiful fabricks of moral and political virtue are threatened with annihilation—when we observe even in our own country a rapid decline of morals, atheism encroaching, the best of governments vilified; it behoves every good Christian to be on his guard—and endeavor to turn the wicked from their sinful ways.

Being much pleased with the liberal plan, which you, gentlemen, have adopted for the Monitor; not doubting but society will reap much instruction from its pages; conceiving it the duty of every man to assist for the public weal, with heart and pen and purse—I have to bestow my mite, and shall offer, occasionally, remarks on the highly interesting topics of Religion and Politicks, relatively.

The Christian's Guide—No. IX.

OUR actions having a far greater force than our words, to make an impression upon the minds and manners of men whom we converse with, it highly concerns us to exercise great watchfulness over ourselves in all the actions of human life, and to be exactly circumspect in our daily walking; performing our duty to God, our neighbour, and ourselves, in such a manner, that God may be glorified, religion adorned, our neighbour may be edified, and our own souls saved. In order to that end, the following Rules may be helpful:

1. Look carefully that love to God, and obedience to his commands, be the Principal and spring from whence thy actions flow; and that the glory of God, and the salvation of thy soul, be the end to which all thy Actions tend; and that the word of God be thy Rule and guide in every enterprize and undertaking; *Gal. vi. 16.* "As many as walk by this Rule, peace be on them, and Mercy." 2. Enterprize and undertake no action without advice from Heaven, asking Council of God by Prayer. He blesteth or blasteth our endeavours, according as we own our Dependance upon him, and Engagements to him. 3. Then serve the providence of God in the Use of all lawful and fit means for attaining thy end in all honest undertakings, having first recommended them to the divine Blessing; for know that the Providence of God works ordinarily in a way of concurrence with our endeavours; therefore follow providence, but never run before it. [*To be concluded in our next.*]

Poetry.

POETRY.

(103)

Communicated for the Monitor.

On the Tree in the burying-ground,
In Portland.

IN Church yard's centre plac'd, we view, as meant,
The congregated dead to represent,
A stately Pine with various summits crown'd ;
A theme sublime, the muse treads sacred ground.
Ages unsung the noted object stood,
Favour'd beyond all Portland's native wood :
The rest all perish'd, this alive and sound,
Scatt'ring its cones and pencils yearly round.
Remember death, its name and nature cry,
The wood the same that shrouds us when we die :
Remember death, the echoing stones reply.

Though slaught'ring axes dealt their fatal harms,
They dropt inert from sacriligious arms,
If aiming blows against thy hallow'd stem :
Thy trunk has left no impious wounds for them.

Not the fam'd Glastenbury thorn has been
Entitled more to sense and soul within :
Sparingly nourish'd when compar'd with thee,
Living on ruins of humanity.
Thy lengthen'd roots explore a space around,
Where many a corpse lies wasting under ground,
Affording richest nutriment to thee,
Of all the woods the most luxurious tree.
So scattering nourishment is often found,
By hungry fish, from human bodies drown'd.

No felon shall in future, dare to deal
Strokes on thy trunk, or limbs with fatal steel;
Lest paracidious, the strokes be found
To pain the shades, or give an impious wound
To ancient slumb'ring friends, whose vital flood
Has been, by percolation, made thy food :
Nor sextons may, with spade pernicious, dare
To op'rate where thy roots or fibres are.

The sons of science want the skill to see
How much the living owe this friendly tree
From charnel houses what miasma comes,
Fills air with death, and peoples all the tombs.
As little know they how its pores prevent,
By their exhaling power, the mortal scent.

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But cautious nations act as prudence calls,
Nor corpses dare entomb within their walls.

Thy spreading branches of perpetual green,
At distance long by mariners are seen ;
Unchang'd by seasons, shew like verdant grass,
Fronting the inlet where the vessels pass.

Guarded by providence 'midst dangers dire,
We thy longevity the more admire.

But prying eyes shall ne'er presume to count
Thy rings of growth, to find thy years' amount.

E'er Casco-Bay was known by Europe's sons,
Thy infant days escap'd, and more than once,
The rage of savage fires around the place,
Design'd to render possible the chace.
So in last cent'ry's close, the sons of ire,
Who level'd all our tenements by fire,
And caus'd the inhabitants to fall or flee,
From wounds of murd'ring hatchets left thee free.

Amidst the missile weapons, too, of late.

The chastisement of our maternal state,
Even all the infernal shower of Mowat's fleet ;
Unhurt by war thou kept thy ancient seat,
Though flames destructive rag'd so near thy feet. }

To stormy winds, all other things o'erthrown,
How long expos'd, unshelter'd, and alone !

Tornadoes, spreading desolation round,
Have serv'd to fix thee strongly in the ground.
Continue still, a monument to show

The living where they must prepare to go, }
And join the great majority below.

But, having 'scap'd such chances since thy birth,
Expect not to survive thy parent earth ;

Or that the conflagration thou shalt brave,
When all the race of Adam quits the grave.

Then shall the sap phlogistic that remains,
To ebb and flow within thy healthy veins,
Serve to augment the general blazing fate,
Increasing flames around the reprobate ;
Consume thy structure, body, limbs and shoots,
And turn to ashes all thy devious roots.

E.

Several excellent communications are omitted in this number for want of room—among them is No. 1, of thoughts on the principles and consequences of Universal Salvation.

The Conditions

On which this work is published, are—1. It is issued once a fortnight, at 4½d per year—2. Forwarded with care in our newspaper, (the 'Oriental Trumpet') or sent to subscribers by any other mode they may point out.